Nahnu Anṣārullāh

"There is great honor in keeping companionship. Its effect provides benefit in one way or another. If one has a fragrance, it reaches those who are in his or her company. Similarly, the company of the truthful blows out the essence of truth for others"

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi(as)

July - September 2022 | Muharram to Safar 1443 | Volume No. 23 | Issue 3

Dear Anṣār brothers,

Allah the Exalted, in His book, the Holy Qur'ān, on top of the verses that are decisive in meaning (Moḥkūḥmāt) and those which are susceptible of different interpretations (Mūtashābīhāt), has also described stories and incidents of the people bygone. These are presented for us so that we may pay heed and learn lessons.

The first incident narrated in the Holy Qur'ān in chapter 2 is the one when Allah the Exalted decided to appoint Adam[as] as his vicegerent on the earth. We know that all except Iblīs submitted to that decision. We also learn that arrogance and pride of Iblīs did not let him submit and the Holy Qur'ān refers Iblīs as the one was not of those who submit. (Chap 7, verse 12). On the other hand, Adam[as] who submitted to the will of his Creator, was rewarded with prophethood. This incident has many lessons for us; but the biggest is to know what our Creator wants from us, it is obedience! In fact, the very meaning of the word Islām is submitting to the will of Allah the Exalted. This is merely another meaning of the word 'obedience'. We also know that Pride, Anger, and Rage are the root causes of Disobedience, while Humility, Modesty and Meekness are the ingredients of Obedience.

Dear Anṣār brothers, we talk a lot about obedience; but we need to ponder over how much does it reflect in our daily lives. In our day-to-day matters, are we humble? How many times we submit to our pride and anger instead of showing humbleness in our affairs? Do we understand what is the connection between obedience and seeking nearness to Allah the Exalted?

I would like my brothers to pause for a moment and read what the Promised Messiah[as] wanted from us.

"Arrogance is a most dangerous disease. Whoever develops this, meets spiritual death. I know most certainly that this disease is worse than murder. An arrogant person turns into Satan's brother because it was arrogance alone that disgraced Satan. Therefore, it is a prerequisite for a believer that he should not have arrogance; rather, he is required to have humility and meekness. Those who are divinely appointed have humility of the highest order. The Holy Prophet[sa] had this quality more than anyone else. One of his servants was asked as to how he was treated. He replied that the truth was that he was served by the Holy Prophet[sa] more than he served him."

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔

(Mulfūẓāt, new edition, vol. 3, pp. 437–438)

May Allah the Exalted enable us to live a humble life of highest order, Āmīn!

Safi Rajput - Editor

THE HOLY QUR'ĀN

إِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ
وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ
وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ
وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿٣٦﴾

(سورة الأحزاب 36)

Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him—Allah has prepared for all of them forgiveness and a great reward.

(Al-Ahzāb, Chap 33 Verse 36)

HADĪTH

عن أبي هريرة رضی الله عنه، أَنَّ رَسُولَ اللَّهِ قَالَ
مَن دَعَا إِلى هُدى، كَانَ لَهُ مِنَ الأَجرِ مِثلُ أُجُورِ مَن تَبِعَه، لاَ يَنقُصُ ذلك مِن أُجُورِهِم شَيئًا،
ومَنْ دَعَا إِلى ضَلاَلَة، كان عَلَيهِ مِن الإِثمِ مِثل آثَامِ مَن تَبِعَه، لاَ يَنقُصُ ذلك مِن آثَامِهِم
شَيْئًا۔

Abū Hurairah (may Allah be pleased with him) reported that the Holy Prophet of Allah (may peace and blessings of Allah be upon him) said:

"He who calls (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhere to it, without their rewards being diminished in any respect. And he who calls (people) to error, he shall have to carry (the burden) of its sin, like those who commit it, without their sins being diminished in any respect."

(Sahīh Al-Muslim, Book of Knowledge, Chapter: The One Who Starts Something Good Or Something Bad; Ḥadīth No. 2674)

Levels of Faith and Spiritual Evolution cannot be Achieved without the Companionship and Company of the Truthful

"The divine books of Sharia are treasures of the truth and knowledge; but this truth and knowledge cannot be fully understood unless the company and companionship of the truthful (sādiq) is not pursued wholeheartedly and with devotion. It is, therefore, the Holy Qur'ān states:

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوۡنُوۡا مَعَ الصّٰدِقِيۡنَ ۱۱۹

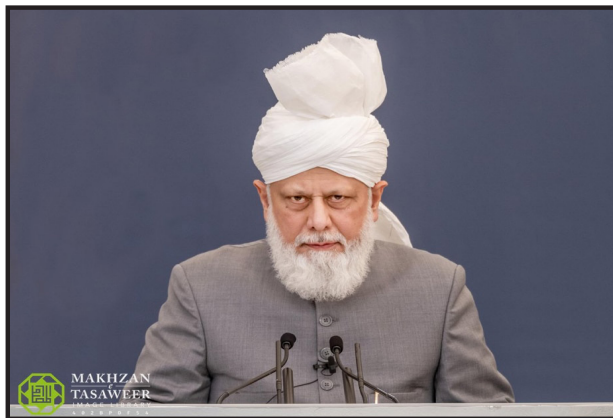
O ye who believe! fear Allah and be with the truthful.

This *(verse)* clearly indicates that the levels of faith and spiritual evolution cannot be achieved completely without the companionship and company of the truthful as because of his company and companionship; one benefits from his pure spirits, committed steadfastness (in faith) and attention.

(Tafsīr Ḥaḍrat Masīḥ Mau'ūd, Vol. 4, p 315, New Edition)

It Is Our Examples That The Next Generation And The Youth Will Follow

Summary of address by Ḥaḍrat Khalīfatul Masīḥ[aa] at the UK Anṣārullāh Ijtimā‘ 2019

Courtesy: The Weekly Al Hakam: 27th September, 2019

After reciting Tashahud, Ta‘awuz and Sūrah Al-Fātīha, Ḥaḍrat Amīrul Muminīn[aa] said that by the grace of Allah, along with the success of the Jamā‘at in terms of numbers, Majlis Anṣārullāh is also expanding. However, despite this success, the real analysis Majlis Anṣārullāh should do is to ask themselves whether they are following the teachings and desires of the Promised Messiah[as].

Ḥuḍūraa said that he quotes the Promised Messiahas on various occasions, often quoting the same extracts, which can result in people questioning why this is done. Ḥuḍūr[aa] highlighted that certain teachings require constant reminders and those extracts of the Promised Messiah[as] are thus read out to remind everyone of their responsibilities and roles.

Despite these constant reminders, Ḥuḍūr[aa] questioned whether even 40% of people follow the instructions of the Promised Messiah[as] that are constantly quoted. Ḥuḍūr[aa] said that even office-bearers are not properly following these instructions, especially the commandment of Ṣalāt.

It is our examples that the next generation and the youth will follow, Ḥuḍūr[aa] said. Therefore, it is essential that every Nāṣir and every office-bearer self-reflects and sees where he stands.

Ḥaḍrat Amīrul Muminīn[aa] then quoted extracts of the Promised Messiah[as] that highlighted the Promised Messiah’s[as] desire for his community to follow him practically.

The Promised Messiah[as] said that once, a Muslim asked a Jew to accept Islām. The Muslim himself was not following the teachings of Islām and acted immorally. Therefore, the Jew told him to first look at his own state before inviting him to Islām. The Jew told the Muslim that he had a child whose name was Khālid, meaning the one who lives a long time, however the child passed away the very next day after birth. Thus, the Jew said, mere names mean nothing – practical examples are needed.

We claim that we will spread Islām in the world, but what efforts and examples are we showing to prove this?

The Promised Messiah[as] said to first reach righteousness and seek the protection of Allah. He said to develop such faith and purity that one develops a spiritual awe within themselves. The Promised Messiah[as] also highlighted that those who are Muslim and act immorally defame the name of Islām. They not only cause harm to themselves but also to the name of Islām. It is vital that we do not give others a chance to complain and raise allegations against Islām.

Ḥuḍūr[aa] said that the Holy Qur’ān and its commentary are essential for purity and closeness to Allah. The Promised Messiah[as] said that without action, mere words and desires mean nothing. If we desire to spread the name of Islām we all need to make our actions and words

the same.

Then, the Promised Mesiah[as] said that he gave these exhortations so that those who have a connection with him may heed and enhance in purity while bringing others towards the light of truth as well.

The Holy Qur'ān testifies that help will be with those who follow Prophet Jesus[as], and this same promise was also given to the Promised Messiah[as]. Therefore, can it be that those who want to be recipients of this promise immerse themselves in immoral deeds and not follow the true teachings of Islām? Certainly not. Only those people will be recipients of this promise who gain closeness to Allah and resist all evil.

We must develop a special connection with Allah. It cannot be that we miss our prayers or due to our work, we shun them.

The Promised Messiah[as] said, "The path of righteousness should be followed; righteousness can be said to be the summary of Sharī'a."

How can man desire to achieve righteousness if he misses his prayers? If he does so, he cannot complain if he does not attain closeness to Allah.

The Holy Qur'ān states that those who achieve righteousness are such that they constantly uphold their prayers and in the end, attain closeness or become close to Allah and reach true success.

The Promised Messiah[as] stated that our Jamā'at should be more sorrowful and worrisome over whether they have righteousness or not. This worry should overpower all worldly worries and sorrows.

Ḥuḍūr[aa] quoted the Promised Messiah[as] who said that he did not desire for his Jamā'at to think of others as lowly or of high rank. Some people show great respect to people with worldly awe, however true greatness is in listening to the poor and weak with humility. According to Allah, the best person is he who is righteous.

True intellect and insight cannot be achieved without the succour of Allah and righteousness. The Promised Messiah[as] greatly stressed to deeply ponder over the Holy Qur'ān, as a result of which, one will conclude that Allah did not create this world for no reason.

The Promised Messiah[as] exhorted his Jamā'at to think, use their understanding and ponder over what is needed – it is true righteousness that is needed. One should become like a fertile land that soaks in water and flourishes. In the same manner, one should soak heavenly light and become pure. Until there is no striving, one cannot gain closeness to Allah.

The Promised Messiah[as] said that 60,000,000 books were published against Islām and the number of Muslims present in India at the time was also 60,000,000. This was the intensity of those attacking Islām. Therefore, a need to transform oneself is essential to battle these constant onslaughts against Islām.

Today, it is not only books that are attacking Islām, rather a plethora of avenues have opened that seek to attack Islām.

The Promised Messiah[as] said that true bravery and strength is the power to reform oneself morally.

Quoting the Promised Messiah[as], Ḥuḍūr[aa] said that one should seek forgiveness before Allah's punishment is manifested. For this, one should become constant in Tahajjud, anger should be shunned and giving to the poor and needy should increase.

The Promised Messiah[as] said to rise at night and pray before Allah to achieve righteousness; he said to leave sin and weaknesses. If one does so and also prays, then Allah will bless him and he will witness a change within himself.

Then, with great anguish, the Promised Messiahas said:

"I say it again and my friends should hearken to my words that they are not taken to be mere tales and fables. I have said all these things with true anguish and pure worry that is naturally in my spirit … Remember and believe that we will one day go to Allah." One should remember that the torment of hell will be extremely tough and painful.

Ḥaḍrat Amīrul Muminīn[aa] then prayed for all to follow the teachings of the Promised Messiah[as], fulfil the Bai'at in its true sense, become true members of Anṣārullāh, be the ones who leave a good example for our future generations and gain the pleasure of Allah.

Ḥuḍūraa then led the congregation in silent prayer.

https://www.alhakam.org/the-primary-objective-for-everyone-should-be-attaining-taqwa/

KHALĪFA IS APPOINTED BY GOD

Ansar Raza, Missionary Scarborough

MEANING OF THE WORD 'KHALĪFA'

Before we discuss if the Khalīfa is appointed by God or not, we need to understand the meaning of the word "Khalīfa". Khalīfa is an Arabic word which means 'successor', a person who comes after the founder of a mission to further his mission, or to work on his behalf. Anyone who then follows as a Khalīfa is a direct successor to the founder of the mission, not to the successor that preceded him.

KHILĀFAT—REVIVAL OF ISLĀM NOT OF THE LOST MUSLIM EMPIRE

Non-Ahmadī's believe that any Muslim ruler can be called a Khalīfa, even if the form and style of their government is totally against Islām. The Holy Prophet[sa] prophesied that there shall be Khilāfat on the precepts of prophethood as long as Allah wills, which shall be later replaced by a brutal kingship. Yet, non-Ahmadī's call Umayyad, Abbasid and Ottoman kings as Khulafā. In this modern time, many Muslim organizations including some terrorists, like ISIS, Al-Qaida, and Taliban etc., are trying to revive the lost Muslim empire in the name of Khilāfat. Some religious organizations in Pakistan like Tanzeem-e-Islāmi founded by (late) Dr. Israr Ahmad and others are also proponents of this idea. Their sole purpose is to occupy lands and wage their hegemony in the name of Islām. They are exploiting the name of Islām only to serve their interests.

AHMADĪYYA KHILĀFAT—KINGDOM OF GOD

Ahmadīyya Muslim Jamā'at, on the other hand is the standard-bearer of that Khilāfat which is promoting the true message of Islām, and that is nothing but peace, as revived in this age by the Messiah, Mirzā Ghulām Ahmad[as] who said:

مجھ کو کیا ملکوں سے میرا ملک ہے سب سے جدا
مجھ کو کیا تاجوں سے میرا تاج ہے رضوان یار

I have nothing to do with countries as my country is distinct from all others

I don't care about crowns as my crown is the pleasure of my friend.

TYPES OF KHULAFĀ

The Holy Qur'ān has mentioned three kinds of Khulafā.

1. PROPHETS ARE SUCCESSORS OF ALLAH

Prophets are called Khulafā of God because they work on His behalf and further His mission.

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ؕ ---

And when thy Lord said to the angels: 'I am about to place a vicegerent in the earth,' *(2:37)*

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِي الْاَرْضِ ---

'O David, We have made thee a vicegerent in the earth; *(38:37)*

2. PROPHETS ARE SUCCESSORS OF PROPHETS

Some prophets were Khulafā of prophets before them

وَقَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ اخْلُفْنِيْ فِيْ قَوْمِيْ

(7:143)

….And Moses said to his brother, Aaron, 'Act for me among my people in my absence….

اِنَّاۤ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ ۚ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا

(5:45)

Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us, judge for the Jews,..

The Holy Prophet[sa] says:

كَانَتْ بَنُوْ اِسْرَائِيْلَ تَسُوْسُهُمُ الْاَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَاِنَّهُ لَا نَبِيَّ بَعْدِيْ وَسَيَكُوْنُ خُلَفَاءُ فَيَكْثُرُوْنَ

(بخاری کتاب الانبیاء باب ما ذکر عن بنی اسرائیل)

"The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number."

(Bukhari – Book of Prophets – Chapter about Children of Israel)

3. NATIONS ARE SUCCESSORS OF NATIONS

وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ

(7:70)

And remember the time when He made you inheritors of His favors after the people of Noah

وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ عَادٍ

(7:75)

And remember the time when He made you inheritors of His favors after ‘Ad

قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ عَدُوَّكُمْ وَ
يَسْتَخْلِفَكُمْ فِى الْاَرْضِ

(7:130)

He said, ‘Your Lord is about to destroy your enemy and make you rulers in the land,

ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِى الْاَرْضِ مِنْۢ
بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ *(10:15)*

Then, We made you their successors in the earth after them, that We might see how you would act.

DIFFERENCE BETWEEN PROPHETHOOD AND KHILĀFAT

We know, as a part of our belief, that prophets are appointed and raised by God. No man or group of men can gather and elect a prophet. But, at the same time, we believe that a Khalīfa is also appointed by God but is nominated or elected by men.

Hence, the question arises that what is the difference between a prophet and a Khalīfa.

Prophethood is a favor, mercy, blessing, and grace of Allah

The Holy Qur’ān tells us that prophethood is a favor, mercy, blessing, and grace of Allah bestowed upon mankind without them asking for it, whereas Khilāfat is a reward from Allah for having faith and doing good deeds.

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا
الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ
ؕ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو
الْفَضْلِ الْعَظِيْمِ *(2:106)*

They who disbelieve from among the People of the Book, or from among those who associate gods with Allah, desire not that any good should be sent down to you from your Lord; but Allah chooses for His mercy whomsoever He pleases; and Allah is of exceeding bounty.

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ
رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ
وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ
قَبْلُ لَفِىْ ضَلٰلٍ مُّبِيْنٍ *(3:165)*

Verily, Allah has conferred a favor on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error.

قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَّحْنُ اِلَّا بَشَرٌ مِّثْلُكُمْ وَ
لٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَمَا
كَانَ لَنَآ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَعَلَى
اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ *(14:12)*

Their Messengers said to them, ‘We are indeed only men like yourselves, but Allah bestows His favor on whomsoever He wills from among His servants. And it is not for us to bring you a proof except by the command of Allah. And in Allah alone should the believers put their trust.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ
عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَجَعَلَكُمْ
مُّلُوْكًا ۖ وَّاٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ

(5:21)

And remember when Moses said to his people, ‘O my people, call to mind Allah’s favor upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples.

وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ
الْقَرْيَتَيْنِ عَظِيْمٍ ﴿۳۲﴾ اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ
ؕ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِى الْحَيٰوةِ الدُّنْيَا
وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ
بَعْضًا سُخْرِيًّا ؕ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ

(43:32 & 33)

And they say, ‘Why has not this Qur’ān been sent to some great man of the two towns? ‘Is it they who would distribute the mercy of thy Lord? It is We Who distribute among them their livelihood in the present life, and We exalt some of them above others in degrees of rank, so that some of them may make others subservient to themselves. And the mercy of thy Lord is better than that which they amass.

KHILĀFAT IS A REWARD OF FAITH & RIGHTEOUSNESS

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ
قَبْلِهِمْ ۪ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَ
لَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِىْ لَا
يُشْرِكُوْنَ بِىْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ
الْفٰسِقُوْنَ *(24:56)*

According to Quran, this Khilāfat is bestowed by God, as a reward, on those who believe and do good

deeds. It cannot be established without these two prerequisites. Though emerges as the result of human efforts, as a child is born after male and female interaction and crops grow after seeds are sown by farmers, it is purely the divine will and support which makes it happen.

KHULAFĀ ARE INHERITORS OF PROPHETS

وَالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ مِنَ الْكِتٰبِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ اِنَّ اللّٰهَ بِعِبَادِهٖ لَخَبِيْرٌۢ بَصِيْرٌ ﴿۳۳﴾ ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ بِاِذْنِ اللّٰهِ ۗ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ *(35:32 &33)*

And the Book which We have revealed to thee is the truth itself, fulfilling that which is before it. Surely, Allah is All-Aware, All-Seeing with respect to His servants. Then We gave the Book for an inheritance to those of Our servants whom We chose. And of them are some who are breaking down their own selves by suppressing their desires, and of them are some who keep to the right course, and of them are some who excel others in acts of goodness by Allah's leave. And that indeed is the great distinction.

ACTS OF MEN OR GOD?

There are some actions, like carnal act between a man and a woman and harvesting, done by man but God considers these actions as His own. The results of these actions are produced by God but are manifested only at man's hands.

اَفَرَءَيْتُمْ مَّا تُمْنُوْنَ ۝ ءَاَنْتُمْ تَخْلُقُوْنَهٗٓ اَمْ نَحْنُ الْخٰلِقُوْنَ ۝ *(56:59 & 60)*

What think ye of the sperm-drop that you emit? Is it you who have created it or are We the Creator?

اَفَرَءَيْتُمْ مَّا تَحْرُثُوْنَ ۝ ءَاَنْتُمْ تَزْرَعُوْنَهٗٓ اَمْ نَحْنُ الزّٰرِعُوْنَ ۝ *(56: 64 & 65)*

Do you see what you sow? Is it you who grow it or are We the Grower?

فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖٓ ۝ اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ۝ ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ۝ فَاَنْۢبَتْنَا فِيْهَا حَبًّا ۝ وَّعِنَبًا وَّقَضْبًا ۝ وَّزَيْتُوْنًا وَّنَخْلًا ۝ وَّحَدَآئِقَ غُلْبًا ۝ وَّفَاكِهَةً وَّاَبًّا ۝ مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۝ *(80: 25 to 33)*

Now let man look at his food: How We pour down water in abundance, Then We cleave the earth — a proper cleaving —Then We cause to grow therein grain, And grapes and vegetables, And the olive and the date-palm. And walled gardens thickly planted, And fruits and herbage, Provision for you and your cattle.

Likewise, the reward of Khilāfat is bestowed upon those who believe and do good deeds. This is supported by the following hadith in which the Holy Prophetsa prophesied that the cloak or mantle of Khilāfat shall be awarded to Ḥaḍrat Uthmānra who was apparently elected by a six members committee.

يَا عُثْمَانُ، إِنَّهُ لَعَلَّ اللّٰهَ يُقَمِّصُكَ قَمِيْصًا، فَإِنْ أَرَادُوْكَ عَلَى خَلْعِهِ فَلَا تَخْلَعْهُ لَهُمْ۔

O' Uthmān! Allāh shall wear you a shirt. If people want you to take off that shirt, never take it off. *(Tirmidhi & Ibn-e-Majja)*.

KHILĀFAT ON THE PATTERN OF PROPHETHOOD IN LATTER-DAYS

The Holy Prophetsa prophesied that there shall be a rightly guided Khilāfat after him and it shall remain as long as God wills and then it shall be raised. After that there shall be different stages of brutal and tyrannical rule, which he did not call Khilāfat but kingship, and it shall remain as long as God wills. In the end, he prophesied, that Khilāfat on the pattern of prophethood shall be established. The history of Islām proved that his prophecy was fulfilled completely, as stated. Rightly guided Khilāfat ended after 30 years of his demise, after which tyrants and usurpers grabbed power one after the other. To legitimize their rules, they adopted the title of "Khalīfa" as if they were rightful successors of the Prophet Muhammad (Peace be upon him) and furthering his mission, which they were not.